

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XIX.

Saturday, May 30, 1857.

Price One Penny.

GOVERNOR'S MESSAGE:

PRESENTED TO THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH,
DECEMBER 18, 1856.

(From the "*Deseret News*.")

To the Honourable the Council and House of Representatives of Utah Territory:

Gentlemen—It is with pleasure that I embrace the opportunity again afforded to present for your consideration those matters of interest which pertain to the growth, prosperity, advancement, and well being of our young and thriving Territory.

Through the blessings of an Allwise Providence, we have been favoured with peace, quietness, general health, and a fair portion of the bounties of the earth, partially compensating for the losses of crops and stock of the previous year.

Let our gratitude and praise be given unto the Lord of Hosts for these mercies and favours, and with them may wisdom and understanding continue to flow unto us.

In accordance with Acts of the Legislative Assembly, a Constitution was formed and adopted, the census taken, and delegates chosen to present our application to Congress for admission into the Union as a Sovereign and Independent State. Recent advices from our delegates show that our application has not been presen-

ted, owing to the intolerance evinced by the predominant party in the House of Representatives.

The enumeration of the inhabitants showed a population of near 77,000 in this Territory, and it is presumed that the addition to our numbers, since that was taken, would amount to about twenty thousand. This gives an aggregate equal to or exceeding the ratio of representation for Congressmen, removing every objection, if any were made, to our admission, on the score of insufficient population.

The financial condition of the Territory being sound, but little need be said on that subject. The accompanying reports of the Auditor of Public Accounts and Treasurer, however, show the small balance of three hundred dollars and eighty-eight cents against the Territory, if the assessments were all collected; Auditor's warrants in circulation, amounting to \$6032.38; a lessened revenue for the current year of \$2348.89, owing, it is presumed, to losses of crops and cattle, and to less than the usual amount of merchandise in market. I do not consider any

increase of the 3 per cent. necessary, believing that, with the usual degree of prosperity, that rate will produce sufficient for all needful purposes.

The following appropriations have not been drawn from the treasury—

Amount appropriated for State House arrearages, \$15078.92.

Amount appropriated for establishing boundary lines, \$11318.00.

Amount appropriated for educational purposes, \$2500.00.

Amount appropriated for a military school, \$1000.00.

It is desirable that the Legislative Assembly lend its pecuniary aid, only for the accomplishment of those objects manifestly and immediately conducive to the public interest; among which are the construction of roads and bridges, the promotion of the cause of education, domestic productions, and manufactures, the public defence, and the usual expenses attending the administration of Government, which last mentioned are principally defrayed by the General Government, in consideration of our still remaining in a Territorial organization.

The annual State Fair, or Exhibition of Home Productions and Manufactures, was held in Great Salt Lake City on the first three days of October last, and displayed a commendable interest on the part of the people in supplying our wants with articles of home production. There was a great variety of fruit, vegetables, cereals, stock, and manufactured articles brought into competition, not so much for the prizes offered, as to gratify a laudable ambition to excel and bear the palm of superior merit and excellence. This is a harmless ambition, and worthy of still further encouragement. Policy as well as interest dictates that we, as a people, should rely more upon home productions for our consumption.

For the advancement and progress of our Territory, we should enact such laws as are necessary for her benefit, the development of her resources and most conducive to her interest, regardless of what other States or Territories may have seen proper to adopt. The dissimilarity of

existing circumstances might make theirs a bad example or precedent for us to follow, though beneficial to them. To cull from the experience and history of the past, for the benefit of the future, seems wisdom, and so it is, so far as applicable to our condition; when it is not, it betrays a lack of forecast and penetration which disqualifies and renders inconsistent those who shelter beneath the shades of precedents. To review the laws, alter and amend where necessary, and adapt them to the present wants of the people, seems to attend the duties of Legislation in this age of progression and reform.

Owing to the absence and supposed death of the Secretary, Mr. Almon W. Babbitt, and there being no probability of an appointee of the General Government arriving here before another year, I supplied the place by the appointment to that office of William H. Hooper, Esq., as Secretary *pro tem*.

The peace of the Territory has remained uninterrupted during the year, except by a few Indians who commenced hostilities in Utah County in the early part of March, which, though soon suppressed, caused the death of seven persons, mostly herdsmen, and the loss of a large amount of stock. The depredatory Indians escaped, and have since returned to their usual haunts, except the hostile chief, who has fled to the Moquis for shelter. A suitable degree of care should be exercised to provide the Territory with arms, supplies of camp equipage and ammunition, to be kept in store for emergencies of a similar nature.

In conclusion, permit me to add that, while we congratulate ourselves upon the peace, union, and prosperity which so eminently attend our efforts, we continually invoke Him who rules in the affairs of men, for wisdom to enable us to perform the duties devolved upon us with ability before Him and fidelity to our constituents.

BRIGHAM YOUNG.

Utah Territory,

Executive Department.

December 8, 1866.

EVERY MAN USEFUL.—God has distributed his gifts. It takes a score of them to make one man. One supplies the swift sagacity; another the cautious logic; another the impelling force; another the hope; another the practical tact; one supplies general principles, another the working plan.

PUBLIC MEETING OF THE MORMONS IN BIRMINGHAM.

DISGRACEFUL OPPOSITION.

(From the Birmingham "Daily Press.")

Yesterday evening, according to public announcement by placard, a public meeting was held in the Music Hall, in this town, for the purpose of hearing addresses from Messrs. Orson Pratt, and Ezra Benson, "two of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints." There were about 1,200 persons present, of whom 800 might be said to be Mormons. As will be seen from the subjoined report, the proceedings of a public meeting in the free discussion loving town of Birmingham, were most vulgarly and outrageously interrupted, and brought to an abrupt termination. On the platform were the following Mormon Elders—Messrs. O. Pratt, E. Benson, W. S. Muir, C. F. Jones, and G. Taylor. A choir, consisting of about fifty young men and women were stationed in the orchestra. The proceedings commenced at eight o'clock with the singing of a hymn, commencing "Hail to the brightness of Zion's glad morning," which was creditably executed; after which prayer was offered up by Elder Jones, in which he besought the Almighty to accept their endeavours to uphold His great work in this town, and to help His servants whom He had chosen to carry forth His purpose in these last days. The prayer concluded with "through Jesus Christ thy Son."

Elder ORSON PRATT then came forward; and after some introductory observations, he said that in the Church in this town they felt that they must place their confidence in that God who had, in His abundant mercy and goodness, re-organised His Church and kingdom on the earth for the last time. They looked to Him for strength, power, wisdom, and utterance. If He assisted them, loosed their tongues, and enlightened their understandings, they might be able to edify the congregation before him, otherwise they were deeply sensible that their efforts would be in vain. Whilst sitting in his seat, he thought it would not be amiss to take a passage of Scripture as a text and foundation for the commencement of his

remarks, although it was not customary with him to do so. He had therefore selected a passage of Scripture, and if he felt led by the Spirit of the Lord in relation to it, he would follow it up; if not, and any other subject presented itself, he would take it up instead, and confine his remarks to it. The text he had selected was the 11th verse of the 11th chapter of the prophecy by Isaiah—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The Christian world, so called, had been reading the prophecies of the holy Prophets, and looking for their fulfilment. They had been looking forward to that glorious era when the dispersed of Judah and the ten lost tribes should be brought back, and again placed in their own land. At least, most of the Christian world believed that doctrine, and great efforts had been made at different times by religious bodies, and organized societies, to assist in the development of that prophecy. They had looked forward to this period as one of the great events of the last days to usher in the glorious reign of peace, to usher in that happy period when the Lord Jesus shall be revealed from heaven with his mighty angels, and reign on the face of the globe for one thousand years. They had looked on the event of the restitution of the house of Israel as to precede the coming of Christ in the clouds of heaven; but notwithstanding that such people looked on this as an event that must be fulfilled, yet there were few individuals in the Christian world that were looking for the accomplishment of the event in the way predicted by the holy Prophet, who stated that this event should be accomplished

preparatory to the coming of the Son of God. Almost every Prophet of ancient times had touched on the gathering of the house of Israel, and pointed out the means by which that gathering should be brought about. It was his intention that evening to call their attention to the subject of the means that were to be used in the accomplishment of the purpose of the Almighty in the fulfilment of the words of the text, which must have reference to the ingathering of the house of Israel, not from the Babylonian captivity, but from their long dispersion among all those various nations mentioned, and even the isles of the sea, and bring them back to their own lands. In order to accomplish this work, the text said, "The Lord shall set his hand" to accomplish it. It was not, therefore, to be accomplished by human wisdom, or by uninspired men, organizing societies for the gathering of the Jews. It was not to be accomplished by mankind forming a fund for the purpose, but the Lord Himself was to do the work—"He shall set His hand a second time." The Lord did, in ancient times, set His hand to gather Israel from the Babylonian captivity—the Jews, not the ten tribes, but the two and a-half tribes of the house of Judah, to bring them to Jerusalem, that they might re-erect their temple. This might be considered the first time the Lord "set His hand" to recover his people from their captivity. Some would consider this referred to their redemption from the land of Egypt. However that might be, one thing was certain, that the setting of the Lord's hand to accomplish this work, appeared here to be speaking of all those nations, and could not have had reference to the time when He brought them from Babylon. In what way was the Lord to do that work? Would it be by sending uninspired missionaries to those different nations where Israel was scattered—by sending forth men who had no power to prevail with God and receive a revelation from heaven—by sending men in their own wisdom, as missionaries had been sent to heathen nations for many years past? Was that the way the Lord intended to redeem Israel from their long dispersion? Why if there were ten thousand times the number of missionaries who had already gone forth among the heathen nations, they never would be able to effect a work of such magnitude. If they had all the wisdom, talent, and learning of all the

colleges and universities, and understood all the languages of the earth, yet they could not accomplish the great work of the restitution of the house of Israel. The Lord did not intend that the work should be accomplished by human wisdom, but He would set His hand a second time,—signifying that a second work was to be set up to deliver Israel from every nation under heaven. The "Mormons," so called by the world, but the Latter-day Saints declared to the world that one of the great objects of the bringing to light the Book of Mormon (a copy of which he had in his hand) to this generation, was to bring about the restitution and redemption of the house of Israel. Any one who would read that work diligently, would find no subject more extensively taught in it, than that of the redemption of Israel in the latter-days. That book alone showed it, and it was brought to light for the special purpose of showing that the deliverance of Israel should be from the four corners of the earth. (Here a cry of "Who wrote it?" was set up, which was followed by interruptions which never ceased till they ended in the breaking up of the assembly.) Mr. Pratt endeavoured to proceed with his exposition, but the cries of "Who wrote it?" "Answer the question," again assailed him. He then said,—If you will remain silent, we will agree to tell you who wrote it. (Cries of "Who wrote it?" I am proud to say, (continued Mr. P.) that I am a firm believer in this book called "The Book of Mormon," and have been for twenty-seven years past, or nearly that. ("Who wrote it?" Here some one was being violently ejected from the meeting, which occasioned hisses, and a cry of "Is that Mormonism?")

Mr. PRATT resumed. He said I am well acquainted with the individual who wrote this book. (Uproar, and cries of "Answer the question," "Turn him out.") I ask you to keep your seats and preserve order, and we will tell you who wrote the Book of Mormon. It was written in the English language by a variety of persons. (Cries of "Who is the author?") Joseph Smith's wife wrote a portion of it. (Laughter, and cry of "Well done Joseph's wife;" another cry being "Which of 'em?" causing much laughter.) Mr. Pratt mentioned another name, Owen Audrey, [Oliver Cowdery,] as we understood, as having written some portion

of the book, and then added "and various other scribes wrote certain portions of it, as it was pronounced by the lips of inspiration by the Prophet Joseph Smith." (Groans.) Now I have told you who wrote the Book of Mormon. (A voice—"Was Joe Smith inspired?") If you will keep order we will give you information of the finding of the plates, and their translation, and we will leave our text, as it is your anxiety to know something concerning the matter. Joseph Smith, a man with whom I am well acquainted, with whom I have boarded month after month in his family, being well acquainted with him when he was but a youth. He was a favoured instrument in the hands of God in bringing forth this record which I have in my hand. (Cheers and hisses.) Joseph Smith, when he was but a little boy, unacquainted with the translations of the day, unacquainted with science—(a voice, "How many wives had he?")—unacquainted with the doctrines and creeds of religious denominations—a poor farmer's boy, between fourteen and fifteen years of age, when God Almighty sent holy angels to him. (Groans, cries of "oh," and uproar.) Now, some of you actually believe in gentility. We have to say to our congregation that order must be kept, or we shall be under the necessity of dismissing our meeting. (Cries of "Order.") We have rented this hall for the purpose of enlightening the people (Laughter) as to our doctrines, rules, and regulations. (Groans and uproar.) If there are any who do not like them, it were better for them to have remained where they were rather than have come here to disturb the meeting. (Groans.) I suppose you consider these solid arguments against "Mormonism." If uproar be an argument, if disturbance be an argument, then the people must have had abundant evidence to establish the truth of idolatrous worship in ancient times, for when Paul endeavoured to proclaim before the people the Christian religion, they stopped their ears, and cried out for the space of three hours, "Great is Diana of the Ephesians." (A voice: "Was that at Athens?") I suppose they considered that disturbance a knock-down argument to Paul's religion and testimony. (Cry of "Prove the doctrine of polygamy from the Bible—answer the question.") We should say to our friends,

unless there can be order—(cries of "Give us the answer")—we shall be under the necessity of dismissing the meeting. We have not called upon the people to pay for their seats, we have rented this Hall in order to give the people an opportunity of hearing us, and we should be glad to address them if they will keep silence. (A voice: "We come to be enlightened, but not to be bamboozled.") Several women here left the Hall.) Under the circumstances we dismiss our meeting, unless order is restored. (A voice: "Will the honourable gentleman grant my request, and answer the question?")

Mr. PRATT—There is no compulsion of any one to believe what we say, but we should like to be heard. (A voice, "Your tale won't do here.") This (continued Mr. P.) is a free country. We do not ask you to believe "Mormonism" unless you consider it reasonable. If any individual in the earth ought to know what "Mormonism" is, it is the speaker now addressing you. I have had twenty-seven years experience in the Church. (Cries of "Give us the benefit of it; how many wives have you got?") Since 1830, I have endeavoured to publish these principles, and did so when there were not fifty "Mormons" in the world, and travelled tens of thousands of miles in the United States without purse or scrip, taking my knapsack in my hand, and going from city to city and town to town, publishing these principles. (A voice—"And deceiving the women.") I should not have done this if I had not known that the Book of Mormon was true. (Cry of "Only your word for it.") Knowing it myself to be true, I felt it a duty enjoined on me by the Almighty to proclaim its principles to the children of men. (A voice—"The Almighty never told you that one man was to have five women.") I have not applied for gold and silver, it is not my object. My object is not to preach for the praise, applause, or honour of men. My congregation can testify that there is little honour or praise in publishing these doctrines to the world. We do not go preaching for honours or salaries, nor to get silver or gold. (Groans.) I must say to my friends who are desirous to hear me, may God bless them. Amen? ("Amen!" responded by Mormonites, followed by groans, and a cry of "Yankee doodle.")

Mr. MUIR next came forward, but was

greeted with groans, and demands for an answer to the question put to Mr. Pratt. He said it must be self-evident to them that they were fooling away their time. There were hundreds present who wished to hear them speak, and they had invited the public to come there. They charged them nothing for it, though it must have cost them much money to get that building for their benefit. If they were determined not to let Mr. Pratt preach, why they must have come for nothing. (A voice—"How many wives have you got?") That (indignantly observed the speaker) is not your business. If I have more wives than one, I keep them, and I do not ask you for anything. (Immense groaning and uproar.) Will you keep order? (Cries of "Answer the question," another person shouting out, "We shall have the *Times* of last week, and read it here next week, about the resignation of the chief magistrate of Utah.")

Mr. MUIR—I once thought this was a free country. I find it is too free in many instances. It will be much better if order is kept. You need not believe that which you consider untrue. Believe that which is true, and leave that which is false. (A cry, "It is all false.") Then why do you come here? If it is "all false," why do you not go home? Why not let those who believe it enjoy their right as free men and free women? (Cries of "Answer the question," and "Let us bid him good night.") You must be aware that no good can result from disorder. Religion does not tend to disorder. God does not encourage disorder. (A voice—"Tell us what you worship; I will prove you worship Adam.") If any man can prove that I worship Adam, he is at liberty to prove it, and have the Hall the same as we have, and I promise to come and not disturb you. I would be ashamed of such a thing. (Cheers, and cries of "Fair play.")

It was here arranged that the choir should sing a hymn, in order to restore quietness. The hymn was beautifully sung, to the fine old tune of "Calcutta." At its conclusion it was cheered lustily as a capital performance, a person calling out, "Some sense in that."

Mr. EZRA BENSON next rose. He called on them to investigate the truth. (Hear.) The truth would hurt no man. The truth was what would save the people. They did not wish them to embrace

the principles of "Mormonism" unless they chose, which they were free to do or not. But they certainly wanted the privilege of telling the people what it was they believed, and which they firmly believed to be the Gospel of the Son of God. They asked no more of them than what they would ask under like circumstances. (Hear.) If they would not give them a candid hearing and investigate their principles, what could they tell their friends when they got home? They could tell them they had had a mess of confusion, and that it was a disgrace to the people of Birmingham. And if they should happen to find at a future day that "Mormonism" was the work of God, they would be glad to hide their faces from every human being on the earth. The Lord said in Amos, "He will reveal His secrets to His servants." Now he wanted them to know that the Lord had inspired men to whom He speaks by angels, visions, dreams, and other manifestations of His power. That was the way He did anciently. He (Mr. B.) had not embraced a religion he was ashamed of. He was not ashamed of the Gospel of the Son of God, for it was the power of God to all who embraced it, whether preached by "Mormons" or any other people. If they had the truth, it would save them, for truth had power in it. (Groans.) I tell you (said Mr. Benson) in the name of the Lord God of Israel that Joseph Smith was a Prophet of the Most High God. (Immense groaning, and "Where is that in the Bible?") He was inspired by the mighty God of Jacob, and I warn every one of you in the name of Jesus, to repent of your sins; to cease to do evil, learn to do well, and you shall be saved. (This passage was uttered during a storm of groans.) The Lord shall reward you who came to make disturbance, according to your deeds. That is all I have to say. (Cheers, groans, and a cry of "Who ordained Joseph Smith to be a Prophet?")

Mr. PRATT here rose, and said we will now dismiss the meeting on account of the continued disorder. (Immense groaning and uproar.)

The parties then left the platform, the room being for some time occupied by persons, some disorderly, and others arguing for and against Mormonism, and denouncing the conduct of its opponents on this occasion. It was not until the lights were reduced that the Hall was cleared.

HISTORY OF JOSEPH SMITH.

(Continued from page 324.)

[April, 1842.]

Wednesday, 13th. I introduced Messrs. Backenstos, Stiles, and Robinson into the Lodge Room in the morning, and Samuel H. Smith, William Smith, and Vinson Knight in the evening.

About 150 Saints, from England, landed in Nauvoo from the steamer *Louisa*, and about 60 from the *Amaranth*.

Thursday, 14th. Calvin A. Warren, Esq., Lawyer, from Quincy, arrived, and commenced an investigation of the principles of general insolvency in my behalf according to the Statutes, for the United States' Congress; had previously instituted a General Bankrupt Law, by which any individual who was owing to a certain amount more than he was able to pay, could make out a schedule of his property, and of debts due from himself, and by a specified process, pass the same in the hands of a Commissioner, Government agent, or "Assignee," who could make a dividend of all his effects, and pay his creditors whatever per centage his property amounted to, and then the individual was at liberty to start anew in the world, and was not subject to liquidate any claims which were held against him previous to his insolvency, although his property might not have paid but the least per centage, or none at all.

The justice or injustice of such a principle in law, I leave for them who made it, the United States. Suffice it to say, the law was as good for the Saints as for the Gentiles, and whether I would or not, I was forced into the measure by having been robbed, mobbed, plundered, and wasted of all my property, time after time, in various places, by the very ones who made the law, namely, the people of the United States, thereby having been obliged to contract heavy debts to prevent the utter destruction of myself, family, and friends, and by those who were justly and legally owing me, taking the advantage of the same act of bankruptcy, so that I could not collect my just dues, thus leaving me no alternative but to become subject again to stripping, wasting, and destitution, by vexatious writs, and law suits,

and imprisonments, or take that course to extricate myself, which the law had pointed out, for not the hearers of the law are justified, but the doers of it.

Friday, 15th. Editorial of the *Times and Seasons*.

BAPTISM FOR THE DEAD.

The great designs of God in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue and vice.

The Mussulman condemns the heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran, as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit*.

But while one portion of the human race are judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes "his sun to rise on the evil and the good, and sends his rain on the just and unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men [not according to the narrow, contracted notions of men, but] "according to the deeds done in the body whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, "not according to what they have not, but according to what they have," those who have lived without law, will be judged without law, and those who have a law, will be judged by that law. We need not doubt the wisdom and intelligence of the Great Jehovah; He will award judgment or mercy to all nations according to

their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death, is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death, and that he is either made eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ, for our Saviour says, "that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*," evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven. Peter, also, in speaking concerning our Saviour, says, that "he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in

the days of Noah," 1 Peter iii. 19, 20. Here then we have an account of our Saviour preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not! Let his own declaration testify. "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18. Isaiah has it—"To bring out the prisoners from the prison, and them that sit in darkness from the prison house." Isaiah xlii. 7. It is very evident from this that he not only went to preach to them, but to deliver, or bring them out of the prison house. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the Kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." Thus we find that God will deal with all the human family equally, and that as the antediluvians had their day of visitation, so will those characters, referred to by Isaiah, have their time of visitation and deliverance; after having been many days in prison.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 30, 1857.

MAIL FROM UTAH.—We have just received the Utah mail, which has brought us letters from President Young, Elder Woodruff, and others, to date of February 3; also the *Deseret News*, of dates from December 17, to February 4. We publish in this number of the *Star*, President Young's letter, which contains many items of interest to the Saints. We have extracted from the *News*, Governor Young's Message to the Legislative Assembly; also several other items of interest, which it would be well for those non-members of the Church, who are so much concerned about the affairs of Utah, to read.

The news is quite cheering. The reformation is taking deep root, and the Saints are being strengthened by the power of God to endure the trials that await them. The Lord has said that He will have a tried people; and as the Latter-

day Saints are His people, they may expect that He will give them many opportunities to prove themselves, as He gave to ancient Israel.

The reformation among the Saints in Utah is like that recommended in the Scriptures. It carries with it confession and restitution; two essential ingredients of repentance—without which all others are useless. We say to the Saints in Europe, do likewise: let your repentance be such as need not be repented of. Pray much and earnestly for the Holy Ghost, and by its light search the recesses of your hearts, and as you discover therein things that are contrary to the will and mind of your Heavenly Father, cast them out, and go on from grace to grace until you arrive at the "measure of the stature of the fulness of Christ."

Dear Saints, many sore trials of your faith await you; but if you do as you are told, like Paul, you will be able to count them all joy. These trials will work for you a far more exceeding and eternal weight of glory. Job, though a righteous man, was sorely tried; the ancient Prophets, the Apostles, and true Saints in every age and dispensation have suffered from the opposers of truth. You wish to dwell with them and to be partakers of the same glory as they have received; to do so, you must prove yourselves as they have proved themselves.

"After much tribulation, then cometh the blessings." It has been necessary, ever since the Church was organized in 1830, to heat the furnace every few years that the gold might be purified, and the dross separated therefrom.

We expect the enemies of the Kingdom of God in this, as in all former dispensations, to do all they can to destroy the Saints; but we have nothing to fear but sin: let us do right, and the God of Israel will provide for us. If needs be, He can feed us as He fed ancient Israel, and He can provide us with garments that wax not old. God will bless those who choose to suffer affliction with His People, rather than enjoy the pleasures of sin for a season.

The Church has fled into the wilderness, and we expect that old serpent, the Devil, to cast waters out of his mouth to destroy them; but we are assured that timely deliverance will be wrought in God's own way. It is impossible but that offences will come, but woe unto that man or nation by whom they come.

The people of the United States have acted a similar part to that of the Jews, who crucified their Lord. By their persecution they will cause salvation to go unto the ends of the earth; but they will bring swift and certain destruction upon themselves. It will come to pass, that every nation that sanctions their doings will share the same fate. So beware, ye high ones, ye kings, rulers, and magistrates, of all nations! humble yourselves before the Almighty, and do right; administer justice to all your subjects, religiously and politically; for God hath again spoken through His Prophets, and this He requires at your hands, that all may be free to act upon their agency, in view of the establishment of His Kingdom upon the earth—over which Christ will reign as King of Kings, and Lord of Lords.

A time of peace, plenty, and good health, is now enjoyed by the Saints in the mountains, and they are quite anxious to have all the Saints with them to enjoy the same heavenly blessings. Their love for the European brethren has been abundantly proved by the last season's sacrifices made by them for the deliverance of the emigrating Saints from the difficulties by which they were surrounded, in consequence of so late a start across the Plains.

LATTER-DAY SAINTS' MEETING IN BIRMINGHAM. — We publish in this paper, from the *Birmingham Daily Press*, a report of a meeting held in Birmingham by Presidents Pratt and Benson, in the Music Hall, which was hired by them. This Editor

has acted the part of a gentleman. He is a man of liberal views, far in advance of those narrow-hearted, contracted Editors and croaking orators, who would, had they the power, stop the ears of the people against hearing what the Latter-day Saints declare to be truth. Since the Saints thus declare, in the name of the Lord, none are justified in refusing to hear; but if a man gives their doctrines a fair, calm and an impartial investigation, and cannot believe them, he will at least, in a coming day, have more excuse for his sin of rejection, than one who will have to say, "I know that the Elders bore testimony that they were sent of God to teach the truth, but I would not hear them." We pity the miserable condition of those whose system of religion is so rotten, that they fear to bring it in contact with the light of reason—to put it to the test of scrutiny and comparison with the religion of the Bible. Shame on you! Editors and Priests, who resort to calumny and wholesale assertions of "Awful delusion," "Polygamy an abomination," &c., &c. Why not show us in the Bible where it is written that polygamy is an abomination—that it is adulterous or sinful, if the Scriptures warrant you in saying so? Otherwise, cease trying to make void the law of God by your traditions.

THE MORMONS AND THEIR OPPONENTS.

(From the Birmingham "Daily Press.")

A long series of experiments, attended with a frightful shedding of tears and blood, has been tried to find out the best means of extirpating heresy and putting down false doctrine. Persecution has failed to do anything but rouse the zeal and kindle the enthusiasm of the persecuted sect: martyrdom had been regarded by many as a seal to the truth of that for which the martyr dies: and whether a church is a true or false one, the saying has been found correct, "the blood of the martyrs is the seed of the church."

By degrees, persecution was found to be a failure, and bit by bit it was given up. Old Fox, of the Book of Martyrs, addressed Queen Elizabeth in favour of the Anabaptists, but he confined himself to the modest request that they should not be burned, and offered her Majesty a large choice of other punishments: "There are," says he, "chains, there is exile; there are branding and stripes, and even the gibbet; this alone, burning, I earnestly deprecate." And so slowly burning and hanging gave way to pillory, fine, and imprisonment; these to civic disqualifications, and that now is going fast. The law allows large liberty to opinion, and, with a few not improper restrictions, every man has a right to utter forth his parable or prophecy as he pleases. In

every society there are laggards, slow to come up to the advanced spirit of their time. Some amongst us still would like pains and penalties against the Roman Catholics, and others, like that stupid, antiquated Lord Ravensworth, would rake up mouldy statutes against free-thinking and infidelity. Birmingham has a character for being as liberal and free a town as any, but there are still in it men who substitute clamour for argument, and "rowdiness" for reason. The Mormons engaged the Music Hall, that two of their Apostles might expound their creed to the benighted unbelievers in their sacred mission. Whatever we may think of the Church of Jesus Christ of Latter-day Saints, and however much we may prefer the saints of the former days, we cannot but respect earnest propagandism on the part of those who believe that they have important truths to communicate. We saw the notice of this meeting, and sent one of our reporting staff to set down what was said, with the intention of affording to ourselves a text on which to found some consideration of the strange phenomenon "Mormonism." Instead of order and rational silence, riot and noise prevailed. Some Brummagem boobies thought that they were serving morality and truth by rude questions and noisy inter-

ruptions, and the meeting had to be broken up; and no doubt, the Latter-day Saints marched off, with a sense of martyrdom, to record that evening's row as another item in the long list of persecutions to which they have been subjected.

Surely there are men in Birmingham able to hold a controversy of reason and sense against Mormonism, and if the system is to be overthrown, it must be by sound argument and better teaching, and not by bawling, after that old fashion of which Mr. Pratt reminded his noisy auditors in a sentence which we quote, as showing far more good sense than was exhibited by his interrupters:—"If uproar be an argument, if disturbance be an argument, then the people must have had abundant evidence to establish the truth of idolatrous worship in ancient time, for when Paul endeavoured to proclaim before the people the Christian religion, they stopped their ears, and cried out for the space of three hours, 'Great is Diana of the Ephesians.'" These Pagan wise-acres have their descendants in Birmingham. Amongst the disturbers were some that should know better, and amongst them were some whose right to throw the stone at the Mormon polygamy is doubtful. Adultery, fornication, and wife-beating are so rare amongst us that this question of polygamy raises a storm of virtuous indignation in every breast. We expressed an opinion of polygamy yesterday in speaking of Pagans; our hatred of it is not diminished when practised by men who take to themselves the name of a Church of Jesus Christ. The revival of such a practice by Englishmen is a subject that requires deep thought to account for it, and serious reflection as to how best to stay its spread. Noise

will not do it, and Lynch law has failed. Joe Smith's murder made him a martyr: and the more Mormonism is bawled at the more obstinate it will become. Mormonism has done too much to be puffed away by an impertinent question or an untimely song. A creed that has a Book, a Prophet and Apostles; that has built cities, peopled waste places, caused thousands to leave their native land to go into a country they know not, has in it a force that cannot be put down by the roar of guns or the hissing of geese. If a prophet be a true one, let us learn his truth; if false, let us come at once at the proof of his falseness, and the secret of his success. To us the Book of Mormon is a dreary, weary, almost worthless modern imitation of the Bible; in the creed of Mormon, if there is anything new it is not true, and what is true is not new. The polygamy of the Mormons we loathe; the Great Salt Lake has no attractions for us: and we see no chance of our ever becoming "Latter-day Saints." Still, we claim for a Mormon Apostle the liberty we accord to the Apostle of what is commonly, but wrongly, called Irvingism; to the Oratorian and the Jesuit; to the Ranter and the Secularist; to the Southcottian; to the Jewish Rabbi; the Mahometan and the Hindoo; to the Princes of Oude, and the humble Lascar. Show that polygamy is practised here in England by the Mormons and the law is ready to punish; but as long as they break no law they have a right to freedom of speech and freedom of worship, and experience and wisdom should keep us from giving to them the false glew, which even the semblance of persecution sheds upon the absurdest doctrines and the foolish practices.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
January 31, 1857.

Brother Orson Pratt—Another mail reminds me of my duty to you, and the interests of the kingdom of our God in Europe. You are always remembered by us in our fervent and faithful prayers,

and I believe that inasmuch as you have given heed to our former counsels, and sought the Lord for a larger portion of His Spirit, ere this, you have a portion of the hallowed fire which has aroused and warmed thousands of the gathered Saints.

The "Reformation," as it has been called, has begun, not a change in our religion, nor of the principles revealed from the heavens through Joseph, but a

change in the practices, and an arousing of the people from habits of lethargy, and its salutary influences are already perceptible. We have appointed two or more "Home Missionaries" to each ward in this city, and drawn up a list of questions to be asked the Latter-day Saints. Those missionaries go from house to house, and examine every individual therein separately; and, as a consequence, we have had this people examining themselves minutely; much honest confession and restitution have been made. Many of those who are called Saints have found out that their prayers were dull and formal; that they had spoken evil of one another and of the Priesthood; that they had lied, and doubted some of the revelations given through Joseph Smith, &c., &c.

This catechism has been as a mirror to the Saints, reflecting themselves in truth.

Your family enjoy good health. This winter has been cold, and protracted, yet the health of the Saints is good, and peace abounds, and union is on the increase.

I presume you have heard of some of the movements at Washington in reference to us. Brother Heywood is dismissed from his Marshalship, and much of the paper issued by him is yet unpaid. Judge Drummond incurred heavy expenses by his foolish courts here, especially at Fillmore, then signed certificates of expenses, or in other words, orders for payment on the United States, when at the same time, he wrote to Washington direct, ordering the departments there most emphatically not to pay them!

Peter Dodson, a Gentile here, agent for M. Hockaday, is appointed Marshal, and it is expected by some that a new Postmaster, two new Judges, Prosecuting Attorney, and, perhaps, a Governor will be appointed before Franklin Pierce leaves the White House.

My own health is good, and, I doubt not, will improve as the season becomes milder, so that I can stir out a little more.

Brother Orson: as I besought you before, so do I now. Seek earnestly, constantly, and in mighty faith, to have much of the Spirit of the Lord, and stir up the Saints in England to awake and reform.

The hand-cart scheme of immigrating the poor is now no longer a problem, but a happy and an important reality; we now know that by this mode much time and

means can be saved, and the poor more numerously gathered.

The Saints here are awaking from a drowsy stupor and lethargy to live their religion, and do right. The different Querums begin to trim up and are active for good, and I expect a more faithful discharge of all duties, by all of the Priesthood, and all that are called Saints. All the meetings are now numerously attended.

We have appointed Daniel H. Wells to the Presidency, in the place of J. M. Grant, deceased. Brother Heber C. Kimball enjoys very good health this winter; brother Joseph Young, senior, has been very sick. Brother Heber presided over the Council, and brother Hosea Stout over the House. The Legislature held its session here, after meeting at Fillmore and adjourned to this place. We had a time of peace and good order in the Social Hall here—of order and despatch, such as exist in no other political assembly on the earth.

The coping of the Temple wall is finished, and we have plastered two sides of the said wall the same as my houses.

The stone-cutters are busy preparing stone for commencing our labours again on the foundation of the Temple; and the people are busy digging the canal to Cottonwood, that we may have the rock conveyed by this means.

This winter has been unusually severe. We have had eight feet of snow fall since the first of November last, which would yield, when melted, a depth of seventeen inches over all the surface here; and we at present live in clouds of hoar-frost, even during the day. This, according to former observations, indicates an abundant season.

Judge Phelps, with the aid of his son Henry, keeps a record of the weather, wind, atmosphere, and stars. They have erected the embryo of an observatory. There has been an average of two feet of snow on the ground over this Valley for some weeks; excellent sleighing, but bad for cattle. We have removed our stock from the island, and sent most of it south, some to Grantsville.

I purpose going north in the spring, to our northern settlements, &c., and shall take a company with me. We also purpose sending you additional aid soon, among whom are two of my nephews, Joseph W. and Brigham H. Young. I

trust they will carry with them some portion of that sacred fire, which now warms many bosoms here.

Brother Heber C. Kimball has spoken much truth lately, and in much plainness. The most of the people are now better prepared to receive stronger food, and to learn more truth, "which the womb of their minds is opening to receive, that they may bring forth intelligence and obedience." Brother Wells has also spoken freely to the people since his appointment.

The bread and cup we have withheld from the Saints for some months, to afford them space and time for repentance, restitution, and preparation for a renewal of their covenants.

Brother Joseph Young, sen. was taken down after Brother J. M. Grant's death, and has been nigh unto the world of spirits, but it has pleased our Father in Heaven again to restore him; and though weak in body, he enjoys much of the Holy Spirit, the Comforter. I feel again to say to you, Brother Pratt, labour with all your might, as a workman that needeth not to be ashamed, rightly dividing your words of truth, with much wisdom, in all meekness and patience. And may the Spirit of the Lord and of your calling aid you. Keep yourself pure and holy, that your tabernacle may always be a proper habitation for the Holy Ghost, whose power, I pray the Lord, may be made manifest in and through you.

It is worthy of notice, that almost all the sisters who have this season crossed the Plains in the hand-carts, have got husbands; they are esteemed for their courage and perseverance. I doubt not but many of their friends in England are already informed of this fact.

The applications for increase become more numerous, and I am satisfied, that thus the Lord can and will raise up, in righteousness and purity, a more noble race, and more speedily, than to send missionaries to the East Indies or Siam to make "Mormons."

At the same time, I desire the Elders in England to remember their covenants, and make no new ones till they see me.

We have had no dancing—no theatrical representations, this season; and the peace and contentment among the Saints is greater than you have ever witnessed; they appear more willing to do as they are told—to abide counsel.

Reflecting on our present position and that of our enemies—our prospects and theirs—I have come to the conclusion, and have an abiding hope, that the little Hebrew maid shall, at no distant day, come into favour, while Haman and his tribe will be hung up to wither through the endless years of future eternities, when the honest imprisoned will be redeemed; then, at last, our enemies may be remembered, just before those who have shed innocent blood, or have said of the death of Jesus and Joseph—"it was merited and well done"—shall be dissolved and dwindle into an inglorious nonentity.

No news from the inward eastern mail yet. The weather began to moderate on the evening of the 27th. Rain has fallen more or less since, and the deep snow begins to sink, and our mountain pines again are seen.

Brother Orson Hyde has arrived from Carson Valley, and has taken hold in the Reformation, with good spirit.

Some property has been destroyed here this winter by persons unknown to us; with the intent, probably, to plunder and rob. This was annoying to me, but I think we shall discover the perpetrators.

The facts connected with this year's immigration are peculiarly worthy of note—1st. All the Saints of the last companies came in on a principle of equality such as has not existed since Saints began to migrate: they *all* had to be helped in. The independent companies, and the hand-cart Saints, of all grades and circumstances, arrived here, having with them only the clothes they wore; these have cost us less trouble since their arrival, and done more good for themselves than any company that has preceded them, apparently under more favourable circumstances.

2nd. All the clothing and other property which they paid for, and for the freight and hauling of it, that belonging to the hand-cart companies was left at Florence, and that of the independent companies at Devil's-gate; and the means thus expended are now beyond the reach of their present necessities. Again their property left at Florence and at the Devil's-gate will, in all probability, be spoiled, or the most of it, before it can be brought on here. Therefore, I would suggest,

1st. That all who can will come by hand-carts, and—

2nd. That they bring nothing with them but what they wear, or may wear of

necessity on the road, and can carry on their hand-carts. Thus you will perceive the money usually spent in England for extra clothing and unnecessary "fiddle-faddles"—for extra freight on the same, and for hauling this across the Plains, can all be saved; and most assuredly may be more profitably used on the arrival of the Saints here. Who will believe it? Who will act accordingly? Can we persuade men to do right! and to leave the Missouri river by the 1st of July.

None of our remarks in this letter are

to be construed so as to interfere with our remarks on the extent of the emigration, contained in our letter to you of 7th of December last.

The mail to the east will be carried out this time by Wm. A. Hickman and others, and will be carried, subject to our directions, by various brethren, and to it we purpose adding an express and carrying company, for freight, passengers, &c.

May the wisdom and knowledge of God and His Spirit inspire you!

BRIGHAM YOUNG.

NEWS FROM UTAH.

(From the "Deseret News.")

THE LEGISLATIVE ASSEMBLY.—As previously noticed, organized in the State House in Fillmore, on the 8th instant. In the Council, the Hon. Heber C. Kimball was elected President; Leo Hawkins, Secretary; John T. Caine, Assistant Secretary; George D. Grant, Sergeant-at-Arms; Samuel L. Sprague, Messenger; Richard Harrison, Foreman; and Cyrus H. Wheelock, Chaplain.

In the House, the Hon. Hosea Stout was elected Speaker; James Ferguson, Chief Clerk; James H. Marteneau, Assistant Clerk; William H. Kimball, Sergeant-at-Arms; Brigham Young, jun., Messenger; William Derr, Foreman; and Jesse Haven, Chaplain.

Pursuant to adjournment, the Council and House of Representatives convened in the Social Hall, in Great Salt Lake City, on the 18th instant, when his Excellency Governor Young, communicated his Message to the Assembly in joint session, which was read by Mr. James Ferguson, Chief Clerk of the House, and five hundred copies ordered to be printed.

Standing Committees in the Council.

On Printing—Albert Carrington.

On Military—D. H. Wells, W. H. Dame, F. D. Richards.

On Elections—A. Carrington, D. H. Wells.

On Claims—W. Woodruff, L. E. Harrington.

On Judiciary—D. H. Wells, A. Carrington, L. Snow.

On Public Works—L. Snow, F. D. Richards.

On Incorporations—L. Farr, L. E. Harrington.

On Roads, Bridges and Ferries—W. H. Dame, J. Morley, B. F. Johnson.

On Education—W. Woodruff, L. Snow, F. D. Richards.

On Library—D. H. Wells, L. Farr.

On Engrossing—A. Carrington, L. Snow.

On Petitions—L. E. Harrington, J. Stoker.

On Agriculture, Trade and Manufactures—W. Woodruff, A. Carrington, L. E. Harrington.

On Revenue—F. D. Richards, W. Felshaw, L. Farr.

On Counties—L. Snow, B. F. Johnson.

Standing Committees in the House.

On Judiciary—J. C. Little, A. Johnson.

On Petitions and Memorials—J. C. Snow, J. C. Wright, J. W. Cummings.

On Claims—H. B. Clawson, E. Reese, J. Lewis.

On Military Affairs—J. C. Little, A. P. Rockwood, I. C. Haight, H. B. Clawson.

On Revenue—J. C. Snow, S. W. Richards, J. D. Parker.

On Education—W. W. Phelps, S. W. Richards, J. C. Wright.

On Agriculture, Trade, and Manufactures—

ture—P. Maughan, G. Peacock, C. W. West, J. A. Young.

On Counties—I. C. Haight, I. Bullock, J. G. Bigler.

On Roads, Bridges, and Ferries—A. Johnson, D. Spencer, T. Grover.

On Indian Affairs—A. McRae, N. W. Bartholomew, E. Reese.

On Herding—J. W. Cummings, J. C. Snow, D. Spencer.

On Engrossing, Printing, and the Library—S. W. Richards, J. Lewis, J. A. Young.

On Corporations—G. Peacock, A. McRae, I. Bullock.

On Appropriations—A. P. Rockwood, A. McRae, D. Evans.

On Elections—J. C. Wright, D. Evans, J. C. Snow, W. W. Phelps.

On Public Works—J. D. Parker, C. W. West, I. C. Haight, J. G. Bigler.

ELECTION OF OFFICERS.—In Joint Session, January 5, 1857, the following officers were elected by the Legislative Assembly—

A. Carrington, Chancellor of the Deseret University.

Regents.

Wilford Woodruff,
Hosea Stout,
D. H. Wells,
W. W. Phelps,
Samuel W. Richards,
William Willes,
Orson Hyde,
F. D. Richards,
John T. Caine,
Robert L. Campbell,
Joseph A. Young,
Leo Hawkins.

Daniel Spencer, Treasurer of Deseret University.

H. B. Clawson, Territorial Treasurer.

James W. Cummings, Auditor of Public Accounts.

Thomas T. Brown, Territorial Road Commissioner.

Alex. McRae, Territorial Marshal.

Hosea Stout, Attorney-General.

James Leithead, District Attorney, 1st district.

Jesse N. Smith, District Attorney, 2nd district.

Jesse W. Fox, Surveyor-General.

W. C. Staines, Librarian.

H. B. Clawson, Recorder of Marks and Brands.

Daniel Cairn, Warden of Utah Penitentiary.

W. Woodruff,
A. P. Rockwood,
S. W. Richards. } Inspectors of Penitentiary.

Elias Smith, Probate Judge, Great Salt Lake County.

W. W. Phelps, Notary Public, Great Salt Lake County.

John D. Parker, Probate Judge, Davis County.

James Leithead, Notary Public, Davis County.

C. W. West, Probate Judge, Weber County.

Wm. Critchlow, Notary Public, Weber County.

John C. Wright, Probate Judge, Box Elder County.

Samuel Smith, Notary Public, Box Elder County.

Peter Maughan, Probate Judge, Cache County.

George Bryant, Notary Public, Cache County.

Isaac Bullock, Probate Judge, Green River, County.

Lewis Robison, Notary Public Green River County.

John P. Barnard, Probate Judge, Malad County.

James Frodsham, Notary Public, Malad County.

Dominicus Carter, Probate Judge, Utah County.

Aaron Johnson, Notary Public, Utah County.

Allen Weeks, Probate Judge, Cedar County.

James H. Glines, Notary Public, Cedar County.

George W. Bradley, Probate Judge, Juab County.

Zimri H. Baxter, Notary Public, Juab County.

George Peacock, Probate Judge, San Pete County.

John Eager, Notary Public, San Pete County.

Wm. Felshaw, Probate Judge, Millard County.

Benjamin Robinson, Notary Public, Millard County.

Philo T. Farnsworth, Probate Judge, Beaver County.

John M. Davis, Notary Public, Beaver County.

James Lewis, Probate Judge, Iron County.